

A IOYFVLL
TRACTATE OF
the most blessed Baptisme
that euer was solemniz'd:

VIZ.

Of the Baptisme of our Lord IESVS
by IOHN in Iordan.

By Henry Greenwood, *Master of*
Arts, and Preacher of the Word
of GOD.

Ioh. 3. 5. *Except a man bee borne of water and of the*
Spirit he cannot enter into the kingdome of God.



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TO
THE RIGHT

Worshipfull M^r. ROBERT
MORDAUNT of Massingham
hall in the County of Norfolk,
Esquire, and Mistris AMY MOR-
DAUNT his most loving Bedfellow:

All increase of Grace in this life,
and of glory in that which
is to come.



*S*eldome or ne-
uer (Right wor-
shipful) doe we
finde Tractates,
either humane, or diuine,
passe without their parti-
A 3. cular

The Epistle

cular Dedications, that
being shrowded vnder the
safeguarding gourds of ho-
nourable and right godly
dispositions, they might the
better bee preserved from
the parching detractions of
malignant Cynicks: I
make bolde therefore (dis-
carding all selfe-humour
and irregular singularity)
to cōmend this poore Pre-
sent, voftrum ad patro-
cinium to the worthy pa-
tronage of your well affe-
cted

Dedicatory.

Eded Worships, two especial reasons moving me hereunto. First, that mine unfeined gratitude, entire affection, and most humble duty for all your favours inexpressible, might hereby be made apparent: Secondly, it being deliuered at that solemn baptisme of Charles your first borne and hopefull beyre, none I know more worthy of this Dication, than your worthie and right Christian persons.

F

The Epistle

I present it to your religious considerations, as a louing and friendly New yeares gift: for it aymes both at that blessed New birth & happy New life liuely in baptisme represented, without which it is not possible for either of you to possesse the kingdom of God.

Accept therefore (I humbly beseech you) and take in good worth this short Treatise, short both
in

Dedicatory.

in line and learning : respect not (as is that Proverbe) the measure of the gift but the minde of the giuer , what is wanting in the one (I dare boldly promise) is made up in the other.

At your best leasures vouchsafe, I pray, now and then to peruse it , and I trust that your Christian paines herein, shall be well reguerden'd with heauenly pleasures here from.

The

The Epistle

*The Lord God make
this (with all other like
Christian helps) much pro-
fitable to your soules : and
as hee hath abundantly
blessed you with outward
honours and dignities ex-
ternall, he would also euen
fill your hearts and spirits
with the inestimable riches
of his al sufficient grace :
that hauing granted this
twofold blessing to you in
this life, you may haue
the more assured hope of a
third*

Dedicatorie.

third in the life to come,
which is his blessing of
glory: for al which forena-
med blessings your Wor-
ships shall haue my best &
most deuout prayers, conti-
nued to the Lord, to whose
sweetest protection I betake
you both with your hope-
full sonne this present day
and euermore.

From Hempsted in
Essex. Decemb. 28. 1615.

Your worships euer most ready to be
commanded in the Lord,

H. Greenwood.

To the Christian Reader.

I. M.



Religious and
right vertuous
Gentlewoman,
curteous & Chri-
stian READER,

much importuning me for a
written Copie of this extant
worke (vpon good confide-
ration had) prooues the on-
ly occasion of this printed
Tractate : for things writ-
ten , as they are more tedi-
ous, so are they lesse profita-
ble ; but printed Tractates
lesse tedious and more pro-
fitable : I am not borne a-
lone

To the Christian

lone to my selfe, my particular friends I loue to satisfie, but the generall good still shall be my ayme.

And that my pen thus happily should turned be to presse, I am no whit vnwilling: both because few haue written vpon this worthy subiect; as also for that I see this heauenly Sacrament seldom made right vse of, the most contenting themselves with the bare signe, very few acquainting themselves with the blessed power of the signified. That therefore our profession may not be (as in many Antichristian parts of the

the

Reader.

the world) in superficial
signe and shew alone, but in
substance, life and power: I
commend vnto thy viewe
(for the better information
of thine head, and reforma-
tion of thine hart) this short
(yet I trust profitable) Trea-
tise of that blessed Baptisme
of our blessed Lord and Sa-
uour Iesus Christ.

Here (*Christian friend*) maist
thou learne a double lesson
to liue: to dye to that which
otherwise must bee thy
death: to liue that Christi-
an and happy life, wherewith
who euer is not acquainted
euerlastingly must dye.

The Lord God (from my ve-

To the Christian

ry soule I heartily desire)
blesse these my poore paines
to the best good of thine
owne soule, and worke in
thy heart a death to all that
is euill and a life to all grace
and godlinesse, that his glo-
ry more and more by thee
may be aduanced, and thine
owne soule more and more
by him refreshed : and that
for his owne mercie sake, to
whose most happy protec-
tion, I commend thee both
in body & soule in his deare
Sonne Christ Iesus and rest,

Thine euer louing in the Lord,

H. Greenwood.



CHRISTS

Baptisme.

MATH. 3. 16, 17. And Iesus when he was baptised, came streight out of the water : And loe, the heauens were opened vnto him & Iohn saw the Spirit of God descending like a Doue, and lighting vpon him.

VERSE 17. And loe a voice came from heauen saying, This is my beloued Sonne, in whom I am well pleased.



by the disobedience of one man, sinne entred into the world, and by sinne death : *Rom. 5. 12.*

Rom. 5. 12.

So by the obedience of one man righteousness entred into the

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the world, and by righteousnesse life,
Rom. 5. 18. For as Adams sinne hath
bound vs all to a double misery, guilt
and punishment: So Iesus Christ (be-
ing made of God to vs, wisdom, *1. Cor. 1. 30.*
righteousnesse, sanctification and re-
demption: hath deliuered
vs both from guilt and punishment of
all our transgressions.

The truth of which thrice blessed
report, is not onely mentioned in the
Gospell of God, and therefore called
εὐαγγέλιον but confirmed also by sa-
cramentall signes and seales in first
and last Testament: In the first, a-
gainst sinnes guilt by circumcision, a-
gainst sinnes punishment, by occisi-
on, the one a Sacrament cutting, the
other a Sacrament killing: In the
last, against sinnes guilt, the Sacra-
ment of Baptisme, against sinnes pu-
nishment, the Sacrament of his Sup-
per.

And as Adam sinned in his alone
person: So the second Adam for his
recouerie hath performed both the
Sacraments and substance of the
same

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same in his owne person: for he was circumcised, sacrificed, baptized, to take away the sinnes of the world:

Circumcised: *Luke 2. 21.* Sacrificed: *Luke 2. 21.*
Heb. 7. 27. *Heb. 7. 27.*

Baptized in the words of my Text:
And when Iesus was baptized, &c.

In which words for methode sake,
I note in generall three:

First, Christs Baptisme: And
when Iesus was baptized.

Secondly, Christs immediate action
after baptism: He streight came
out of the water.

Thirdly, Gods of Christ miraculous
approbation:

Testified { By vision,
by two: { By voice,

By vision
two wayes:

1. By the heauens
apertion: And loe,
the heauens were
opened vnto him.

2. By the spirits
descension: And
Iohn saw the Spirit
of G O D descen-
ding &c.

By 2

By

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By voice : Behold a voice came from
heauen saying : &c.

In which voyce I note also
two : { 1. A double circumstance,
2. A singular substance.

A double cir-
cumstance : { 1. Of the person :
God the Father :
Behold a voice :
2. Of the place : su-
percelestiall : Came
from heauen.

A singular
substance : { This is my beloued Son
in whom I am well
pleased.

In Christs Baptisme I obserue
three :

First, the baptist.

Secondly, the baptized.

Thirdly, the element.

First, the Baptist : And that was
Iohn, as it appeareth in the precedent
verses.

Not Iohn the Euangelist, but Iohn
the sonne of Zacharie the Priest : A
worthy instrument & nomine & numi-

ne :

ne : a gracious name, and a gracious person.

A gracious name : whereof Saint Augustine in his second tractate vpon Iohn saith : *Magnum aliquid iste Iohannes, ingens meritum, magna gratia, magna celsitudo* : A great name is this name of Iohn, a name of great grace, a name of great valuation. *Magnus enim erat Iohannes virtute, magnus sanctitate, magnus & officio* : Great was Iohn in power, great was Iohn in sanctitie, great was Iohns office.

A gracious person : sanctified in his mothers wombe : Luke 1. 15. that Luke 1. 15. which was spoken of Ieremy the Prophet, is verified of Iohn the Baptist : *Præquam te formarem in utero noui te, & antequam illinc exires, sanctificaui te* : Ieremy 1. 5 Before I formed thee in the wombe I knew thee, and before thou camest out of the wombe I sanctified thee : At one and the selfe-same time, there was in Iohn the Baptist *spiritus vitæ & spiritus gratiæ* : the spirit of life, and the spirit of grace, as saith Origen.

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Whose sanctitie you may reade at
large commended by Iosephus, *lib. 18.*
Antiquitatum.

Mat. 11. 11.

Yea Christ himselfe saith thus
much in commendation of him, that
inter natos mulierum maior Iohanne non
surrexit: Math. 11. 11. Among those
that are borne of women a greater than
Iohn arose there not.

2. king. 2. 11.

2

Though Enoch was translated: *Gen.*
5. 24. yet was hee not greater than
Iohn: Though Eliah was taken vp to
heauen: *2. King. 2. 11.* yet was he not
greater than Iohn: *Moses* a great Law-
giuer, and the Prophets great men, yet
were they not greater than Iohn. *Non*
enim ego prophetas prophetis audeo compa-
rare: I dare not compare prophets
with prophets, yet the Lord of him,
the Lord of them, the Lord Jesus of
vs all hath pronounced of him, that
inter natos mulierum, among them that
are borne of women a greater than
Iohn the Baptist arose there not: hee
doth not say *inter natos virginum* among
them that are borne of Virgins, for
Christ Jesus himselfe was borne of a
Virgin,

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Virgin, whose shooes latchet Iohn was not worthy to vnloose: *Math. 3.*

Mat. 3. 12

11. great was Iohn, but what to his Lord and Master Christ? a rare preacher, but what to that great Lawgiuer: a baptizer with water, but what to him that came to baptize with the spirit and fire: This is hee that here Baptized Christ: yea he was the first that euer baptized with water to repentance, yea his office was to baptize *in remissionem peccatorum* before Christ: *Luke 3. 3.* to leade the people by water, to him that baptized with the spirit and fire: As one saith of him, that hee did *præire nasciturum nascendo, prædicaturum prædicando, baptizaturum baptizando, moriturum moriendo*: that in birth, baptisme, doctrine and death hee preceded Iesus the reconciler of the world.

The place where hee baptized Christ, was in the riuer Iordan: *Fluminis eximia dulcedinis, qui in lacum Genesareth deinde in mare mortuum funditur*: A delicate riuer, so called, because it was composed of two fountaines,

Gen. 13.

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the one called *Ior*, the other called *Dan*,
and therfore the Riuer hath this name
Jordan: In which Riuer Naaman was
washed and cleansed from his Lepro-
cy: 2. King. 5. 14. which riuer Eliah
and Elisha diuided with their Cloake:
2. King. 2. 8. 13. In this Iordan did
Iohn baptize our Lord and Saviour
Jesus Christ.

Secondly, The baptized; Iesus:
And when Iesus was baptized: Iesus:
this word signifieth a Saviour.

A name worthily giuen him from
the Lord, because he came to saue his
people from their sinnes: *Math. 1. 21.*
from the guilt of sinne by his imputa-
tiue righteousness, from the punish-
ment of sinne by his imputatiue death
and passions: the one properly resem-
bled in Baptisme, the other in his last
Supper.

But whether did Christ purchase
this great saluation for vs *iure pacti*
or *rigore iustitie*, a great question in di-
uinitie: by a Couenant made twixt
God the Father and him, or in regard
of worth for worth, that is, whether
his

his merits did equalize the salvation of so many Saints?

Ans. To satisfie this question, giue mee leaue to vse a familiar comparison.

Suppose I should say to a Porter or some such fellow, if thou wilt bring mee a burthen of an hundred weight a myle vpon thy backe, I will giue thee a thousand pound for thy paines: the Porter doth it, he hath purchased this summe *iure pacti* in regard of the couenant, but not *rigore iustitie*: his paines were not answerable to the guift, for I could haue had it done for a crowne: but suppose I should make bold with a great man of worth in the like case, hee hath deseru'd this reward & *iure pacti* & *rigore iustitie*: And the dignitie of Christs person makes his merit precious: and thus became Christ our Iesus.

Obiect. But it may bee demanded, why Christ should here by Iohn bee baptized, that was sinlesse, baptisme being a remedy against original sinne? For *batismo* of *bathe* signifieth a washing

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Washing away, resembling the washing away of sinne?

Ans. It is true, Christ in regard of himselfe had no neede of baptisme, wherefore Iohn forbade him saying, I haue neede to be baptized of thee, and comdest thou to mee: yet notwithstanding Christ vouchsafed to be baptized for eight especiall causes.

Mat. 3. First, because hee was bound to fulfill the righteousness both of Law and Gospell in the behalfe of man, as he told Iohn: Thus it becommeth vs to fulfill all righteousness: *Math. 3.* The Lawe intoynded circumcision, therefore Christ must be circumcised: the Gospell intoynded baptisme, therefore Christ must bee baptized: for Christ came not to breake the Law, but to fulfill it.

Secondly, that hee might confirme the baptisme of Iohn, to be both reuerend and profitable, lest any should hold baptisme a vaine or frivolous thing.

Thirdly, that hee might sanctifie the water to his mysticall end (viz:) to

to the washing away of sinne: Hesych:
Christus ad sacrandas aquas baptismatis in Iordane baptizatus est: That is, Christ was baptized in Jordan, to sanctifie the water of baptisme, to the mysticall washing away of sinne.

Fourthly, that hee might hereby shew his wonderfull humility: for though hee were equall with God: *Phil. 2. 6.* yet he makes himselfe of no reputation, but comes even among sinners to baptisme, who notwithstanding knew no sinne.

Phil. 2. 6.

Fiftly, to teach vs, that as he was baptized being the head, so should wee his members: to shew that baptisme is not lightly to be respected nor of any to bee neglected: therefore they that bring not their children to baptisme (as much as lyes in them) shut them out of the kingdome of heauen.

For Baptisme is necessary *ad tollendam maledictionem* (as saith *Parens*) *non ut pharmacum aut opus expiatorium, sed ut sacramentum foederis obsignatorium: non necessitate medij, sed mandati:* not as though outward baptisme either

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ther simply saued vs, or without it no saluation could be, but because it is commanded.

It is therefore necessary *ut in prop-
ter mandatum Dei*: for the streight com-
mand of God: but not *precise, simplici-
ter, & absolute*, that as those that want
it should bee damned, for whom the
blockish Papists haue deuil'd a *Lym-
bus infantum*.

Sixtly, to testifie the blessed com-
munion and fellowship, that hee our
head hath with vs his members, to our
unspeakable consolation.

Seuenthly, to signifie to all the
world that hee came to bee baptized
with the baptisme of death: For bap-
tisme doth represent dying to sinne,
Luk. 12. 50 so Christ dyed for sinne: Luke 12. 50.
I must bee baptized with a baptisme,
and how am I griued, till it be ended?

Eighthly, *ut veritas typo responde-
ret*: that the truth may answer in e-
uery respect the type and figure: for
as the high Priest when he was inau-
gurated, they first washed his whole
body with water. Afterwards hauing
put

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put vpon him his priest-like garments,
and brought him to the open view of
the people, they sounded trumpets and
powred oyle vpon his head: *Exod. 29. 4. 5. Num. 10. 3.* So Christ our Priest
was washed by Iohn in Iordan, in the
open assembly of much people, a voice
thundred from heauen, and with the
spirit of grace he was annointed with
the oyle of holines aboue his fellowes,
Psal. 45. 7.

Exod. 29. 4. 5.

Numb. 10. 3.

Psa. 45. 7.

And thus yee see the reasons why
our Saviour would be baptized.

Oh how are wee bound to his ma-
testie that thus would vouchsafe to
pay our debt: like a good Cyrenite that
thus would stoope to carry our crosse,
and fulfill euery part of the Law for
our sakes to saue our poore soules e-
uerlastingly alieue.

Thirdly, The element: Water.
It is Iohns owne confession: I baptize
with water.

Wee reade of many baptismes in
the holy Scriptures.

First, *Baptisma typicum*: A typicall
baptisme: wherewith Paul saith that
the

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the Israelites were baptized of *Moses*
1. Cor. 10. 2 in the sea: **1. Cor. 10. 2.** That was a
type of baptisme, for as baptisme to
us is a passage by death to life: so
was that passage through the sea to
the shore, a passage through death to
life.

Secondly, *Baptisma Iudaicum*: A
Jewish Baptisme: wherewith Iudith
is said to haue baptized her selfe before
prayer in a fountaine of water: *Iu-*
Iudith 12. 7
Heb. 9. 10 *dith 12. 7. de quo: Heb. 9. 10.*

Thirdly, *Baptisma Pharisaicum*: A
Pharisaicall Baptisme: *Baptisma ca-*
licum, & urceorum: A Baptisme of
cups and pots and hands before they
ate: *Mark.*

Fourthly, *Baptisma sanguinis*: A bap-
Luk. 12. 50. tisme of blood: *Luk. 12. 50.* I must be
baptized with a baptisme, and how am
I grieued till it be ended: called *bap-*
tisma Martyrij: A baptisme of Mar-
tyrdome.

Fiftly, *Baptisma aqua*: called *bap-*
tisma fluminis: A baptisme of water:
wherewith Iohn baptized.

Sixtly, *Baptisma Spiritus*: A Bap-
tisme

tisme of the Spirit : called *baptisma flaminis* : the baptisme of fire : where with the Apostles were baptized : *Act. 2.* wherewith Christ baptizeth : *Act. 2.* hee shall Baptize with the spirit and fire : *Math. 3.* *Mat. 3.*

The Spirit is compared to fire in a triple respect : for as fire doth

S *illuminare* : inlighten :
calefacere : make warme :
comburrere : burne vp :

So the holy Ghost doth inlighten the vnderstanding : make warme with zeale the affection : and burne vp the grosse and corruption that is in the soule.

But Iohn baptizeth with water.

A fit element for this Sacrament:

For (as Augustine saith) *si Sacramenta similitudinem quandam earum rerum quarum sunt Sacramenta non haberent, utique non essent Sacramenta* : if Sacraments had not a liuely representation of those things whereof they are Sacraments, they should bee no Sacraments.

Now water doth notably resemble
 Christs

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Christs spirit and blood, and that in many respects.

First, as the water washeth away filth from the body: so doth the spirit sinne from the soule.

Secondly, as euery generation is *ex humida or aquosa materia* of a watery matter: (whereupon some of the Philosophers as Thales said that water was the beginning of all things:) So regeneration by the Spirit of grace is resembled here in the Sacrament by water.

Thirdly, as water maketh the earth fruitfull, fertill, full of increase: So that Spirit that mooued vpon the waters, *Gen. 1. 2.* makes vs fruitfull in all good woꝝkes.

Fourthly, as water doth very much refresh a man in his extremitie of heate: So the spirit of grace refresheth vs in the fiercest fire and greatest heate of tribulations.

Fiftly, as water doth quench the thirst of man and beast: So doth the Spirit of grace quench our thirst after temporall things. *Ioh. 7. 37.* hee that
is

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is a thirst, let him come to me, and he shall neuer thirst more.

This sacramentall water is figured *per aquam expiationis* : by the water of Expiation : *Numb. 19.*

Numb. 19

This sacramentall water is figured *per aquā illam*, by that water which Ezekiel saw goe out of the right side of the Temple, *Ezek. 47.*

This sacramentall water is figured *per fontem illum* by that fountaine which the Lord promised by his Prophet, *Zach. 13.*

But this sacramentall water is especially figured *per aquas diluuij* : by the water of the flood : *Gen. 7.* for as *Gen. 7.* that water drowned the old world, so water in Baptisme (as it hath reference to the Spirit of grace) drowneth the old man, and washeth away all corruption and sinne : In which respect baptisme is called *Lauacrum regenerationis metanominicè* : the Lauer of regeneration. *Tit. 3. 5.*

Tit. 3. 5.

So that water (yes see) is the element that Iohn bleth in baptisme: *aqua pura, simplex, vulgaris*, pure, simple, and
common

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common water: not mirt, not made, not stilled, not oyle, not bloud, not fire, no2 any other element: not salt in the mouth: not spittle in the eares and nostrils with a pronuntiation of the word *Ephata*, be thou opened: not milk, not honey, to signifie the right they haue to the heauenly Chanaan: not Chrysme or holy oyle for the annointing of brest and forehead, to signifie the annointing of the Spirit: not burning lights, to signifie their deliuerie from darknesse to light.

A couple of notable heretikes, Se-leucus and Hermias baptized their childzen & *aqua* & *igne*, in water and fire also.

Musculus saith, that it is reported, that certaine Christians of India baptize their childzen & *aqua* & *igne*, in water and fire also, *signaculo crucis per ignitum ferrum fronti impresso*: branding them on the forehead with the signe of the crosse with an hote burning yron, but this is horrible and hard.

Horrible, because cursed is he that addeth

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addeth or diminisheth from the word
of the Lord : *Deutronomie* 12. 32. *Deut. 12.*

An horrible thing that wee should^{32.}
make our selues wiser then Christ :
what Christ hath commanded to bee
vsed in this Sacrament, that in the
feare of God let vs doe, adding no-
thing to the same, for that is abomi-
nation.

An hard thing to bee burned in the
Sacrament : therefore wee are much
bound to Christ for those Sacraments
we haue, for they are very easie : the
old were hard and bloudy: in Circum-
cision bloud lost, in the Passeouer life
lost.

The Sacraments of the New Tes-
tament are *virtute maiora* : *utilitate*
meliora : *actu facilia* : *numero pauciora* :
That is, for vertue greater, for profit
better, for act easier, for number fewer

And as this Baptist here baptized
with water, so we must know that it
passed his power to baptize with the
Spirit and fire.

Cyprian giueth to Iohn onely out-
ward baptisme.

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Longobard saith, that *Iohannis operatio visibilis tantum exterius Lauantis: invisibilis gratia Dei interius operantis*: Iohns baptisme washed without, but it is Gods grace that washeth within.

Iohns baptisme was not called the baptisme of repentance, as though all that were baptized were regenerate, but because it was a signe and token of repentance.

Augustine dares not altogether derogate remission of sinnes from Iohns baptisme, neither dares hee simply giue remission of sinnes to the same.

It is not (beloued) it is not in the Ministers power to regenerate, neither is there such a sacramentall vni-on twixt the signe and the signified, as he that takes the one must of necessity take the other: then Simon Magus should haue had the holy Ghost, for he was baptized.

Neither are they cast away that cannot come to bee baptized with water: then whither went the Theefe that beleened, hee was not baptized, yet in paradise.

And

And whither went the child of Dauid, it was not circumcised, surely to heauen, for hee saith, hee should goe to it.

And what became of all that dyed before the eight day the day of circumcision: though they had not the signe, yet were they bozne in the church and were within the compasse of that generall couenant, I will be thy God and the God of thy seede.

Indeede if we contemne baptisme, then it is another matter: As he that was not circumcised should be cut off from the people: *Gen. 17.* this is spoken of Adults that contemned circumcision.

Alas children, if they be not brought to baptisme and dye unbaptized, it is not their fault, shall they bee damned for their fathers offence, God forbid: No, the childe shall not beare the fathers sinne: *Ezek. 18.*

Againe water is but a signe of the inward washing, water it selfe doth not worke regeneration.

Though it be said: Except a man
C 3
be

Christs Baptisme.

be borne of water and the Spirit: *Ioh.* 3. 5. it is the Spirit that doth regenerate not the water: and therefore a man may be regenerate without outward baptisme.

1. Pet. 3. 21

It is the speech of the Apostle Peter: Baptisme sauieth vs, not that baptisme that putteth away the filth of the flesh, (viz:) water: but in that a good conscience maketh request to God: 1. Pet. 3. 21. Indeede water is said to wash vs from our sinnes sacramentally, but not really nor substantially, that the Spirit doth.

May, in the effectuall and complete baptisme *tollitur peccatum non quod non sit, sed quod non obsit: non quod ad actum sed reatum*: that is, sinne is taken away not that sinne is not, but that sin is not to condemnation: not in regard of the act, but in regard of the guilt.

Seeing then that Iohn could but baptize with water, and the Minister can giue but outward baptisme, it is Christ Iesus that baptizeth with fire: O let Parents be instant with the
Lord

Lord in prayer, that as the Minister powreth on water so the Lord Jesus would powre on his grace, that as they are instruments of their childrens first birth which is damnable through sinne, so they may bee instruments of their second birth, without which neither they nor their children shall ever see the saluation of God.

And thus much for the Baptisme of our Lord and Saviour Jesus Christ.

Secondly: Christs immediate action after baptism: Hee streight came cond text. out of the water. The se.

In this a mystery is obserued: to shew that all that are effectually baptized, doe presently come out of their sinnes, making no delay to serue the Lord in holinesse.

And that this were verified of all that are baptized.

We see then what God requireth at our hands, that when we are little ones, euen in our infancie (for then

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wee are baptized) wee sacrifice our
soules and bodies to the seruice of
our God : for the Lord looketh for the
Alpha of our liues as well as the
Omega , for praise euen out of the
mouth of Babes and sucklings.

All therefore that are baptized and
yet deferre their repentance, here are
iustly reprehended.

It was Saint Augustines fault be-
fore his conuersion : *Ignosce pater, ig-
nosce* : pardon mee (O Lord) pardon :
At noli modo : but not now : let mee
sinne in my youth, and pardon mee in
mine age.

But let such persons beware of a
double danger.

{ Suddaine death :

{ Hardnes of heart.

Life is vncertaine, who knowes it
not? Let vs therefore with the wise
Virgins bee alwaies furnisht with
the candle of faith and the oyle of loue
in the Lampes of our soules, that so
we bee not excluded the bryde-cham-
ber of glory.

Againe let all such desperate wret-
ches

ches know, that custome in sinne hardens the heart of a sinner: *Qui non est hodie cras minus aptus erit*: hee that is not fit for repentance to day, will be lesse to morrow: euen as a ruinous house, the longer it is let runne, the more it will aske to repaire: and as a nayle, the more blowes a man giues it the harder will it be to pull out.

Let vs therefore while it is sayd to day, resolute perfect obedience to our God: while the Lord speaketh, make him speedy answer: let there bee an eccho resounding in the thickets of our hearts, as was in the heart of Dauid, *Psal. 27. 8*. Secke ye my face, thy face Lord will I seeke: that hauing regarded the Lord and his seruice in time, the Lord may reward vs with his blessed fauour, not for a time but for euer.

Psal. 27. 8

Thus much for Christs immediate action after Baptisme.

Thirdly, Gods of Christs miraculous approbation:

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testified by two } by Vision.
 } by Voyce.

by Vision two wayes,
 } by the heauens apertion.
 } by the Spirits descension.

First by the heauens apertion :

Text. And behold the heauens were opened to him.

Behold : *ecce* : loe.

This word is vsed in holy writ 600. times ; a word euer placed before matters of great weight and moment: whereupon Bernard calls it *notam stelliferam* : a starry note, pointing out extraordinary matters revealed, as the starre pointed out Christ to the wisemen, and stood ouer the house where hee lay.

Esay 7. Sometimes placed before Gods inexpressible mercies : as , *Esay* 7. 14. Behold a Virgin shall conceiue and beare a Sonne, and his name shall be called I M M A N V E L.

Sometimes before his inutterable

ble iudgements, as *Amos* 8. Behold I will bring a famine vpon you, not a famine of bread or of wine (which of outward deaths, I know none worse then staruing to death) but a famine of hearing the Word of the Lord : and ye shall goe from sea to sea , and coast to coast (as little account as you make of Sermons now) and shall not finde it.

The exposition of this word you may find by comparing Matth. the 6. Math. 6. with Luke 12. for S. Mathew speaking Luke 12. of G D D S prouidence for the Fowles of the ayre, vseth the word Behold: behold the Fowles of the ayre: Saint Luke speaking of the selfe same subiect , vseth the word Consider : Consider the Rauens, &c. So that Behold is as much as Consider , or seriously perpend what it is that shall bee spoken.

The vse of this word is to stirre vp auditories diligently to attende to those things that make for Gods glory, and the euerlasting peace of their owne soules.

The

Christs Baptisme.

Text. The heauens were opened to him.

The heauens haue been opened to many, as you may reade in the Scriptures of God.

**Acts 7. 56.
&c.**

1. To Steuen martyzed, Act. 7. 56.
2. To Peter in prayer deuoted, Acts 10.
3. To Christ transfigured, Math. 17. 5.
4. To Christ ascended, Acts 1. 9.
5. To Christ here baptised.

And when Iesus was baptized, behold the heauens were opened to him.

By the heauens apertion many times is understood the manifestation of the glory of God: but heere it doth signifie, *visibilis cœli scissuram*, ita ut Iohannes perspicere potuit, aliquid planetis & astris superius: the diuision of the visible heauens, whereby Iohn sawe something higher than the Planets and Starres: and therfore Mark sayth, that the heauens were clouen in twaine, Marke 1. 10.

Mark. 1. 10

But by this visible scissure and cleft of the heauens is signified:

1. The

1. The presence of God.

2. That Christ himselfe came from thence to reueale to man the secret will of his heauenly Father.

3. That hee it was that should reconcile all things both in heauen and earth to God, *Colos. 1. 20.*

4. That Christ Iesus opened the Kingdome of heauen to all beleuers, which Adam by sinne had shut.

5. That al that are effectually baptized haue heauen opened vnto them, and the Lord God ready to embrace them to glory.

¶ The power and force of baptisme, it opened that which all the creatures of heauen and earth were not able to open : Lord shew the like power in baptism this day, open the kingdom of heauen to this Infant that shal be baptized, and receiue it for thy Christs sake into thine everlasting fauor and saluation.

Thus much for the first vision.

2. The Spirits descension :

And Iohn sawe the Spirit of God **Text**
descending like a Doue and lighting
vpon him. **That**

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That we may the better lay open the true sense of these words, foure questions must be propounded.

First, how Iohn is sayd to see the Spirit of God the spirit of God being inuisible :

Ans. It is *impropria locutio*, an improper speech, for Iohn could neither see *Spiritus essentiam* nor *virtutem*; neither the essence nor yet the power of the Spirit of God: but here the Spirit of God is sayd to be seene, *quia praesentia sua signum demonstratur & cernitur*: because the signe of his presence (namely the Dove) was seene by Iohn: it is *locutio mentanonimica*, a mentanonimicall speech, whereby the name of the signified is giuen to the signe: as the bread is called Christs body, and Baptisme regeneration.

Secondly, how is the Spirit of God said to descend vpon Christ when he was in Christ before, and is (being infinite) euery where :

Ans. This also is an improper speech: but because Christs authoritie might bee declared among men :
and

and now Christ being to performe the office of a Redeemer, might be answerably furnisht with the power of Grace, therefore the Spirit of God is said in visible signe to descend vpon him.

Esayes Prophecy is here fulfilled :
The Spirit of the Lord is vpon mee,
therefore hath the Lord annointed me
to preach good things to the poore
&c. *Esay 61.1.*

Esay 61.1.

Thirdly, why did the holy Ghost descend in the forme of a Dove, rather than in fiery forme, as sometime he did vpon the Apostles :

Ans. This was done (as it is conjectured) not onely to demonstrate the Dove-like qualities of the Spirit of God and of Christ, but especially to shew *quàm blandè & coniter Christus vocaret in spem salutis peccatores* : how kindly, louingly, and gently Jesus Christ should call sinners to repentance and saluation.

The truth whereof maintained is by the Prophet Esay : A bruised reede he shal not breake, and smoking flaxe

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flaxe shall he not quench.

Fourthly, whether was this a naturall Doue from the common flight, or onely a *spectrum* an apparition, and no body: or a body substantiall out of the elements formed by God, of all birds likest a Doue?

Luke 3.22. Ans. Luke saith it was like a Doue, therefore not a naturall Doue: Luke 3.22. And surely it was not an apparition without substance, but without all doubt it was a substantiall creature much like a doue *vel ex nihilo, vel ex elementis formata*, formed either of nothing or out of the elements, as was that Star that led to Christ, and resolved againe into his first matter, the pleasure of God performed by it.

Upon euery one therefore that is effectually baptized, this Doue-like Spirit descendeth, making vs of Lyons Lambes, of Vultures Doves, of crooked and peruerse, harmelesse, gentle, and kinde, bringing vs likewise newes with the Doue of Noah, that the flood of sinne is downe, and that all is well twixt God and vs.

Lord let thy Dove-like spirit this day descend with the Olive lease of thy fauor vpon this thine Olive plant, and of the childe of wrath make him in Christ heere apparant to the crown of saluation.

Thus much for the second vision.

Now for the voyce that was heard from heauen: And loe a voice came from heauen &c.

The voyce of God concerning Christ, hath three times sweetly sounded from heauen: In his Agony and Passion: *Ioh. 12. 27. 28. propter nostram redemptionem*: For our redemption.

In his transfiguration: *Math. 17. Mat. 17. 5. Propter nostram glorificationem*: For our glorification.

And here in baptisme: *propter nostram adoptionem*: for our adoption.

And loe a voice came from heauen saying, &c,

Aperitur hic mysterium Trinitatis, saith one: In this Scripture the trinity of persons with God is manifestly expessed: For *Patris vox auditur*,

D

Fili

Christs Baptisme.

Fily humanitas conspicitur, Spiritus sancti signum perspicitur : the Father is heard, the Sonne seene, and the holy Ghost in visible signe perceiued.

The foolish Papists say that there is no such mention of the Trinitie in the Scriptures : Indeede the literall word is not found in the Scriptures, but if they would put on their spectacles and looke, they should soone finde the substance of the same, namely, the vniity of essence and Trinitie of persons, that is with God.

Deut. 6.

As in Deuteronomy : *Audi Israel, Deus Deus noster Deus vnus est* : God our God is God onely : Deut. 6. why doth Moses mention the name of God thrice, but to shew the distinction of the persons Diuine ? why doth hee put the word (*vnus*, that is, onely) but to shew the vniity of their essence : why is (*noster*, that is, our) put to God in the second place, not in the first or last, but to shew that the second person should take our nature vpon him.

Againe in Esay : *Sanctus, sanctus, sanctus*

sanctus Deus exercitum, plena est omnis terra gloria eius : Holy, holy, holy, Lord God of Hosts : here is the **Trinitie** of the persons : the earth is full of thy glory : thy ; here is the unity of their essence.

For though God be *simplicissimus*, most simple in respect of his essence, yet is he *trinus ratione personarum*, three in regard of his persons.

One example or two more let me giue you hereof.

In the first verse of the Booke of God, *Creauit Elohim coelum & terram* : God created the heauen and the earth : Gen. 1. 1. the Verbe singular (*Creauit*) noteth out the one and most simple essence of God : the substantive plurall (*Elohim*, not *El* singular) points out the **Trinitie** of persons.

Gen. 1. 1.

Againe in the same Chapter, *faciamus hominem ad imaginem nostram* : Let vs make man after our owne image : Gen. 1. 26. *faciamus*, sheweth the pluralitie of persons, and *nostram* the unitie of essence.

Gen. 1. 26.

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Againe in the Gospell of Mathew:
*Baptizate eos in nomine Patris, Filij, &
Spiritus sancti*: Baptize them in the
Name of the Father, the Sonne, and
Math. 28. 19 of the holy Ghost: *Math. 28. 19. in
nomine not nominibus*: in the name not
names: here is the unity of essence: of
the Father, Sonne, and holy Ghost:
here is the Trinitie of persons.

Augustine illustrates this mystery
by a Simile from the Sunne and Fire.
We see the Sunne in the heauens

Running:
Shining:
Giuing heate:

The Fire { Mouing:
hath three { Light:
properties { Heate:

Now thou Arrian, if thou canst
diuide the Sunne and Fire, diuide
thou also the Trinitie: No, the Tri-
nitie must bee distinguished, but by
no meanes diuided.

The holy Ghost is called *digitus
Dei*

Dei, the finger of God : the Sonne is called *manus Patris*, the hand of the Father. As therefore the finger in the hand, and the hand in the body : so of the same essence and substance is the Father, the Sonne, and the holy Ghost.

But to search too much into this mysterie is dangerous, as saith Bernard : to enquire too much of the Trinitie, is peruerse curiositie : to beleeue as the holy Church holdeth, is faith and securitie : to see it as it is, is most absolute felicitie.

I remember an old report that runnes of Alanus, who promised his auditory to discourse next Sabbath following the mysterie of the Trinitie : It happened (as he meditated by the sea side) hee saw a young boy goe about with a shell or spoone to empty the water of the sea into a little hole : Alanus demaunded of him what hee meant ? I intend (saith hee) to bring the whole sea into this hole : why goest thou about a thing impossible, answered Alanus : so doest thou (saith

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the boy) vnto him: for it is as possible for me to bring the whole sea into this hole, as for thee thoroughly to discourse the myserie of the Trinitie. Alanus beeing very much dismaide, and comming into the pulpit, his auditory looking for the performance of his promise, was silent for a pretty space, at last brake out into these words: *sufficit vobis vidisse Alanum*: it is inough for you to haue seene Alanus; for to vtter that which I promised is aboue my reach: and so came downe.

So surceasing the prosecution of this mysticall point any further, I come to an other obseruation from hence, and hasten to an end.

And that is this:

As the whole Trinity was present at the Baptisme of Christ, so it is the pleasure of Christ, that euery of vs should be baptized in the name of the whole Trinity.

Not in the name of one person alone:

Not in the name of any creature.

Ob-

Obiection.

But against the first may be objected that in the Acts : where Peter exhorteth them to be baptized in the name of IESVS, *Acts 2. 38.* and no more *Acts 2. 38* persons mentioned.

Answer.

He speaks not there of the forme of baptisme, but shewes that the whole effect thereof consists in Iesus Christ: Againne vnder the name of Iesus the other persons are comprehended.

Obiection.

Against the second may be objected that in the Corinthians : The Israelites were baptized in *Mosen* : vnto Moses in the cloud and sea. *1. Cor. 10. 2.* *1. Cor. 10. 2*

Answer.

It is an Hebrew phrase: and in *Mosen* vnto Moses, is as much as *per Mosen*, by Moses, as Augustine saith: *Duce Mose seu Mosis ministerio* : by the ministry of Moses.

Ambrose saith : they were baptized into Moses, that is, *duce Mose feliciter transferunt & erepti sunt morte* : Moses leading them they passed the

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sea without danger, and were saued from death.

¶ in Mosen : into Moses : in doctrinam, & legem Moſis : into the doctrine and lawe of Moses : as those twelue are sayd to be baptized in baptisma Iohannis : vnto Iohns baptisme, Act. 19. 3. 7. that is, in doctrinam Iohannis : vnto Iohns doctrine, as writeth that learned man Pareus: so the like phrāse is vsed, Exod. 14. & 19. Where the people are sayd to haue beleueed in Moses : that is, in Deum per Mosen : in God by Moses.

Exod. 14. 19

Text.

This is my beloued Sonne :

Christ is	{	Onely.
Gods Sonne:		Naturall.
		Consubstantiall.
		Coeternall.

We are but by adoption Gods children.

¶ The wonderfull loue of God the Father to vs! that would vouchsafe to giue vs his Sonne, his onely Sonne, his

his onely beloued Sonne, that who-
soeuer beleeueth in him should not
perish but haue life euerlasting, *Ioh. 3. Ioh. 3. 16.*
16.

In whom I am well pleased.

Text.

Complacoe nemini nisi in te & per te :
I am pleased with none but in thee
and for thee.

In quo oblector : In whom I am
wonderfully delighted, as sayth Eu-
thymius.

In quo requiesco, in quo placor : sayth
Theophilaet .i. In whom I rest fully
satisfied, in whom I am well conten-
ted.

As that Verse goeth :

*In quo letitia est, in quo mihi facta vo-
luptas :*

In whom I much reioice.

So that these words do testifie that
Jesus Christ is that worthy Media-
tor, in whom the world is reconciled
to God.

Let vs not therefore goe to Rome
for a pardon, nor to Mahomet for a
blessing

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bleſſing, noꝝ to the Magiſter foꝝ coun-
ſell, noꝝ to the Doctore foꝝ ſkill; but
let vs ſtocke to Jeſus our Redeemer;
in whom only we ſhall finde **G O D**
well pleaſed with vs, ſaying with
Peter: *quo ibitis?* Whither ſhall wee
goe, foꝝ thou haſt the words of eternall
life?

There is in the world a ſoureſote
cull, yet but one ſalutiferous.

The Diuell ſaith come vnto mee,
ſed destrinam: I will deſtroy you.

The world ſaith, follow mee; *ſed*
decipiam: I will decetue you.

The fleſh ſaith, follow me, *ſed de-*
ficiam: I will faile you.

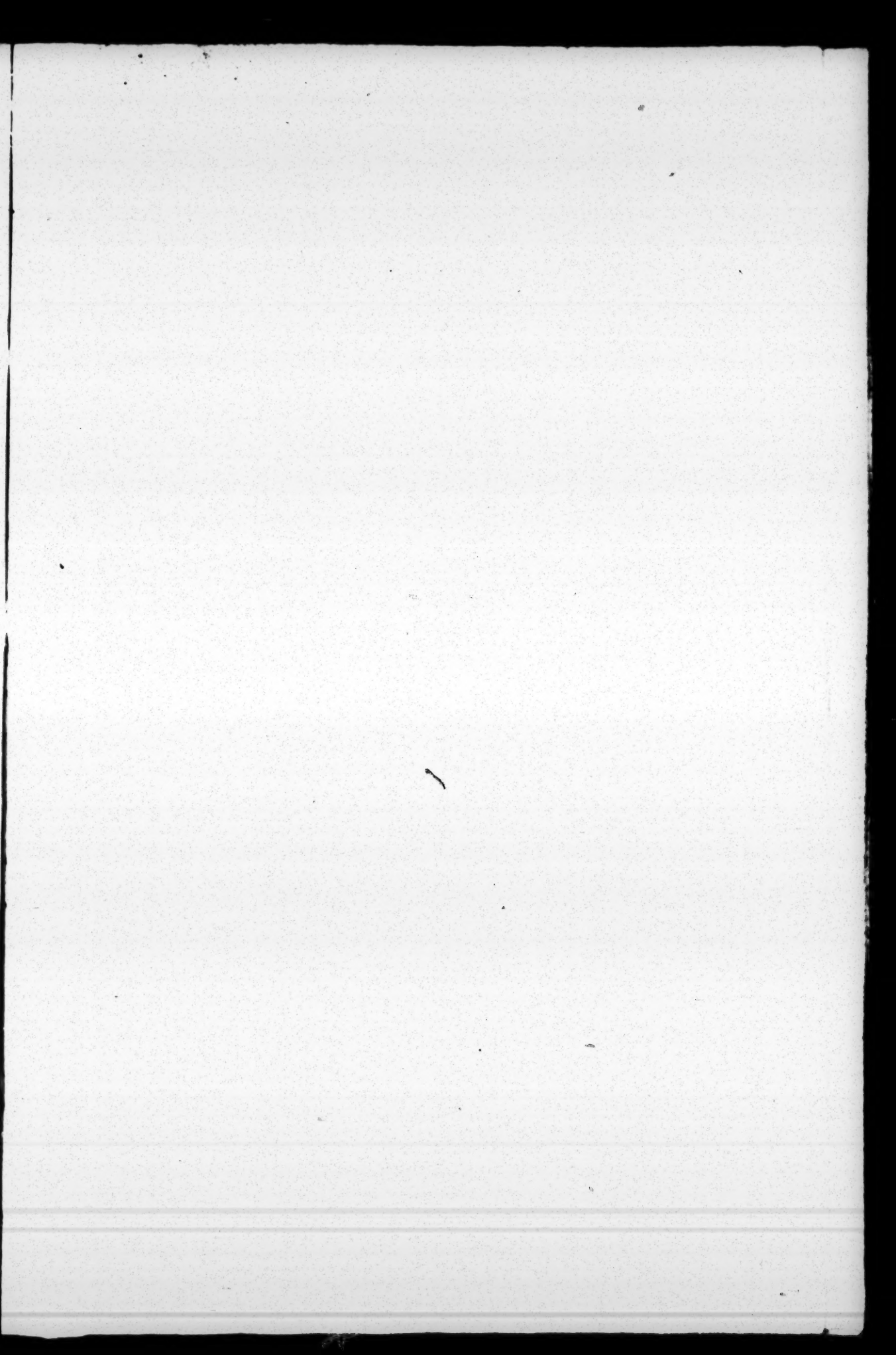
Chriſt only ſaith; Come vnto me;
& *ego reficiam*: I will reſreſh you.

Chriſt now knocketh at the doores
of your hearts, and woult gladly
come in and dine and ſup with you:
Reu. 3. 20. *Open him not out of your*
countrie; as did the clay-headed Ga-
darens: Shut him not out of your hou-
ſes; as did the ruffling Bethleemites:
but be yee open yee euerlaſting doores,
that the King of glory may come in:
that

that hauing giuen the Lord Christ
entertainment into the houses of your
hearts in this life, hee may vouch-
safe to put you all in possession of his
heavenly mansions in the life to come.

To the which blessed place of glo-
ry, the Lord bring euery soule of vs,
at the day of our death and dissoluti-
on, and that for Iesus Christs sake
his beloued Sonne, in whom onely
he is well pleased, to whom with God
the Father, & God the blessed Spirit,
three great persons but one essentiall
Godhead, be offered vp all praise
and thanksgiuing, even from
the bottome of our hearts
this day and euer-
more. Amen.

F I N I S



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